

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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ORIGINAL SERMON.

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Afflictions Beneficial.

Before I was afflicted I went astray; but now have I kept thy word. Psalm cxix, 67.

The inspired writers ascribe to the Deity both the evils and blessings of life. In their view, adversity and prosperity, sickness and health, life and death, were alike his appointments. If pale famine spread over the land, the Lord was supposed to have sent it. If war ravaged and desolated a country, it was looked upon, and talked about, as a chastisement from the hand of the Almighty. If the pestilence which walketh in darkness, and wasteth at noon-day, swept through a place, it was not viewed as a casualty, but as the correcting rod of the Highest.

And, indeed, through whatever disastrous dispensations a nation, or family, or city, or individual, was called to pass, God was considered to be the author of them, either by his direct agency, or making use of second causes. This is a fact, either expressed or implied in a great number of scriptures, a few only of which I have time to mention. The first is found in the 2d chapter and 10th verse of the book of Job. "Shall we receive good at the hand of God, and shall we not receive evil?"

This question Job proposed to his wife, who had recommended him to adopt a most unnatural and impious course of conduct. This patriarch was, as you all remember, the subject of sore and multiplied calamities. Their severity, and number, and, especially, the long period of their continuance, at length, exhausted the patience of this impetuous woman, and she said to her husband, "Dost thou still retain thine integrity? Curse God, and die!" What a shocking request to a suffering and dying man! and this man her own husband!

But Job with his characteristic meekness and piety replied—"Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" It is most obvious from this reply, that Job considered his afflictions, no less than his mercies, as brought upon him by his Maker; and it was this conviction chiefly, which enabled him to bear them with exemplary patience and submission.

The second passage to which I shall refer in proof of my position is Amos iii, 6. "Shall there be evil in a city, and the Lord hath not done it?" The form of expression here is that of an interrogatory, but the spirit of the passage is that of a positive assertion. The writer evidently means to declare, that there is no evil in any city which God does not produce by the direct exertion of his power, or by the employment of suitable means.

Another case in point is that of the calamities brought upon the house of Eli as a retribution for the flagrant and unrestrained sins of his sons. The Lord commanded Samuel, the prophet, to announce to Eli, without any reservation, the terrible judgments which awaited him and his family; and after hearing them faithfully described, this venerable old man replied—"It is the Lord; and let him do as seemeth him good." Here, the hand of Jehovah is reverently acknowledged in a case of the severest affliction which has fallen to the lot of a mortal. But this

is not a case peculiar to this family. All other families, did they feel as devout under their trials, and see the author of them, as clearly as this ancient priest did, would reiterate his pious exclamation—"It is the Lord; and let him do as seemeth him good."

A fourth, and the last scripture which I shall notice, as corroborative of this branch of my subject, is Isaiah 45th chapter and 7th verse. "I form the light, and create darkness; I make peace and create evil; I the Lord do all these things." The language here is too express and unequivocal to be misunderstood. God declares in the plainest manner, that he is as properly the author of the afflictions and ills of life, as he is of light and darkness in the physical world. "He makes peace, and he creates evil;" and to give emphasis to this doctrine, it is added—"I the Lord do all these things;" and I might subjoin, that he does one as directly and properly as the other. Thus plain and indisputable is the fact, that the inspired penmen ascribe to the Deity all the evils and blessings of human life.

But here I ought, perhaps, to caution my hearers against misapprehensions. I would not be misunderstood. I am aware that the subject under discussion is one upon which the minds of people are exceedingly sensitive. They shudder at the thought of representing God as the author of sin; and some who are before me may, perhaps, suppose that the position laid down in this discourse effectually does this; and that the sinner is thereby exonerated from all accountability to God, or exposure to punishment for his transgressions, because his actions are not, properly speaking, his own, are not voluntary, but the physical and necessary results of a foreign agency, which he has no power to resist or control.

But this is a mistake. Such people blend together two subjects which ought to be kept separate. They do not make a proper distinction between natural and moral evil—between the trials and afflictions of life, and the moral motives and purposes of the heart. The sacred writers which I have quoted, were not treating upon the subject of moral evil. They were not describing the causes of sin; but the original author of the trials and afflictions incident to man in the present life. These, so far as God is concerned in their production, are distinct from moral evil. He may be the cause of one, and not of the other. Indeed, nothing can be more obvious, than that God, strictly speaking, cannot be the author of sin—of any moral evil.

Sin is not an original substance or property of man, or of any other being. It is a superinduction. It is the effect of a cause which existed antecedent to itself. Every effect must resemble, in its nature, the cause which produced it. A powerful cause will produce a powerful effect. A feeble cause will produce a feeble effect. A physical cause will produce a physical effect. A moral cause will produce a moral effect. And in regard to moral causes, it is philosophically certain, that a sinful cause only can produce a sinful effect; and a holy cause can produce a holy effect, and that only. Now God is strictly and infinitely holy. "He is pure, undervived, boundless, unchangeable, and ever lasting holiness itself. God, therefore, cannot be the author of sin, for this is unholiness, and a holy cause, we have seen, cannot, in the nature

of moral principles, produce an unholy effect. In this sense of the term, therefore, "God cannot be tempted of evil, neither tempteth he any man."

But there is another question connected with this subject which demands a moment's attention. It grows out of the doctrine of the exclusive and perfect goodness of the Deity. It is this: Can God, properly speaking, be considered the author of any evil whatever. Can it be more consistent with his nature, or with the honor of his moral character, as the sole Maker and Governor of the world, to produce physical, than moral evil? Can a being, the very essence of whose nature is infinitely and perfectly good, be the author of any thing which is either physically or morally bad?

In disquisitions of this sort, this question cannot be kept out of the mind either of the speaker or hearer. It has a right to intrude itself upon the attention of both. It demands an ingenuous and intelligible answer; and, from the nature of the case, this answer must, I think, be in the negative. He certainly cannot. It is absolutely a moral impossibility. Whether we are able to explain all, or any, of the phenomena of the intellectual and moral world in consistency with this answer, or not, it is still an incontrovertible certainty that a Being essentially and immeasurably good, who "is good to all, and whose tender mercies are over all his works," can never be the author of any thing, physical or moral, which will prove a real and ultimate evil.

This is a dictate of common sense—of enlightened reason—of sound philosophy; and I am happy in being able to add—it is a plain doctrine of the Bible. According to this infallible standard of truth, God does not produce, nor permit any affliction or trouble as an ultimate end. Under his administration, all evils are partial and momentary, and designed to terminate in a greater good.

In the scriptures, the calamities and disasters which befall mankind are frequently called—"the wrath of God." But we are nowhere told that he rests in his wrath. No, he "rests in his love," and in this only. "In a little wrath, he says, I have hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer." So it is said, "he retaineth not his anger forever; but his mercy is everlasting." The anger of God and the afflictions endured by mankind are the same thing.

But we are expressly told that "he doth not afflict willingly, nor grieve the children of men." The infliction of pain, or trouble, is not the ultimate design of our Maker, even in the severest dispensations of his providence. He has purposes of mercy and peace beyond them. To use the language of inspiration, "In all our afflictions he is afflicted." He exercises feelings of compassion towards us in our deepest sufferings, in whatever way they may have been brought upon us, and is determined, in due time, to "deliver us out of all our tribulations."

God declares by the prophet, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Now, God has denounced death upon the wicked, and he inflicts it without exception. In all cases, the wages, or, which is the same thing, the conse-

quences, of sin is death. This, however, is not his ultimate object. He does not introduce death, as a part of the administration of his government, for its own sake. His pleasure is in that which shall succeed it. It is admitted only on the ground, that it will be followed by a resurrection to "another and a better life." The divine pleasure is in the life which "shall swallow up death in victory." It is, "that the wicked turn from his evil way and live" forever. Hence, the promise—"All the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before him."

The general sentiment which I have labored to sustain in this discourse, is, it will be seen, that which is inculcated in the text: "Before I was afflicted, I went astray; but now have I kept thy word;" or which is the same thing, now have I turned to the Lord. His plain meaning is, that the afflictive dispensations of providence, through which he had been called to pass, the various evils which had befallen him in life, had been highly beneficial to him. By the divine superintendency, they had all been overruled for his good. They had been used by the Creator as instruments of his repentance and reformation. They had exerted an influence, no less powerful than salutary, in turning him from the paths of folly and sin to his God and his duty. With what propriety could he say, therefore, as he does in another place—"It is good for me that I have been afflicted." But "God is no respecter of persons." He had no peculiar and exclusive regard for David. He is as much the Father and friend of every man, as he was of him; and when all are taught of God as thoroughly as David was, respecting his designs in their afflictions, and in the results of them, they will, with one accord, respond his language—"Before we were afflicted, we went astray; but now have we kept thy word. It is good for us that we have been afflicted."

But it is not impossible, nor is it difficult, for any of us even now, if we examine the subject dispassionately, to understand and feel the beneficial tendency of afflictions. We may conscientiously respond the sentiment of the immortal Shakespeare—"Sweet are the uses of adversity, which like the toad, ugly and venomous, still wears a precious jewel in its head." This world was not designed for uniformity in human condition. Man is not formed and fitted for it. Uninterrupted prosperity, in any respect, is not congenial to his present constitution or interest. He requires change and variety. A diversity of scenes and events is best suited to him. A due mixture of good and ill fortune is, therefore, wisely measured out to him. He has no reason to expect uniform health, or ease or prosperity. He may as well expect that mid-summer will continue throughout the year, or the sun pour his noon-tide splendor during the whole twenty-four hours of the day.

Under the present arrangement of things, winter is as necessary as summer, and the night as the day; and for ought that appears, this sentiment is as true with respect to the moral, as to the natural world. No condition, long continued, would be good for us. Under uniform health and prosperity we should become supercilious and self-confident; and continued sickness and adversity would bring us under the dominion of distrust and despair. The latter of these states is scarcely less desirable than the former. They are both exceedingly hostile to the true interests of man. They disqualify him for a prompt and honorable discharge of his duties, as a dependant, social being.

The unfavorable influence which great prosperity may have upon human character and conduct is evinced by many facts in sacred history. The case of Hazael, the Syrian, is one in point. This man was originally a servant of

Benhadad, the king of Syria. It would appear from the account of him, that he was naturally of a mild and compassionate disposition. I gather this from his reply to the prophet Elisha, who informed him of the sanguinary career which awaited him.

This man of God wept bitterly on surveying, by the light of prophecy, the shocking atrocities in the future course of this child of fortune. Hazael seeing his distress, feelingly said to him—"Why weepest my Lord?" Elisha replied—"Because I know the evil that thou wilt do unto the children of Israel; their strong holds wilt thou set on fire; and their young men wilt thou slay with the sword; and wilt dash their children, and destroy their women."

The abhorrence with which Hazael viewed such brutality, at this time, is evinced by his reply. "Is thy servant a dog, said he, that he should do this great thing?" The prophet replied—"The Lord hath showed me that thou shalt be king over Syria." He saw the continued tide of prosperity which would prove fatal to all the generous and humane sentiments of his heart. The result verified the prediction. Hazael rose from one degree of public estimation and confidence to another, till he was firmly seated upon the throne of Syria. The cup of his prosperity was now full.

He no longer felt the salutary restraints of dependance and want. His benevolence and humanity deserted him. Ambition and cruelty took possession of his heart, and worked his ruin. Nothing but adversity could have brought him back to his proper feelings and sphere of action.

Another instance of the injurious effects of great prosperity occurs in the history of Nebuchadnezzar. This monarch was seated upon the very pinnacle of worldly power and glory. He was elevated too high above his race to feel a sympathy for them, to see his own danger, or, to realize his dependance on any arm but his own. Amid the grandeur, the implicit obedience, and fawning adulation which surrounded him, his soul forsook the Almighty, and contemned his authority. He spread desolation and ruin on all hands, and became an object of universal terror and detestation. His irreverence and inhumanity had no limits. Now, what power could save him from this fearfully miserable condition? It was the power of adversity, and that only. This was the only thing which could work a thorough and enduring reformation in him, and this, God wisely, and I may say, mercifully made use of.

With the tremendous means employed to humble and reform this flagrant transgressor you are all acquainted. They embraced a series of deep and unexampled afflictions, for the time being; but they were eventually "good for him." With what propriety could he echo the sentiment of the text—"Before I was afflicted I went astray." How desirable, and even enviable was the state of mind into which he was brought by his afflictions—"Now, says he, I honor and extol, and praise the King of heaven, all whose works are truth, and his ways are judgment; and those that walk in pride he is able to abase." How happy would it be for all the subjects of affliction, could they be induced to "go and do likewise."

I might, would time allow, bring forward the case of Joseph's brethren. They were brought to a sense of their sins, and of their duty to God, to their venerable father, and their injured brother, by the power of affliction. But I must not enlarge. Suffice it to say, that there are numerous instances of the beneficial results of adversity which come under our observation.

Children, who are accustomed to nothing but good fortune, to caresses and indulgence, are frequently indolent, thoughtless of religion, and even of personal virtue; but let their parents be

removed by death, and their "property all take to itself wings and fly away," and they will seek the aid of heaven, and commence a new course of life. Now, my friends, let us remember that God "acts not by partial but by general laws;" and, therefore, that all afflictions are designed for our good, no less than in the cases to which I have referred. If evil then, of any kind come into our city, or family, or seize upon our persons, and, especially, the pestilence which is abroad in the land, let us turn our hearts to God—let us seek the aid and protection of his power—let us without fear, submit ourselves—all our interests and concerns whether of body or of mind, for time or eternity, to the disposal of his unerring wisdom and mercy.

"Clouds and darkness may, at times, be round about him," but while "justice and judgment are the habitation of his throne, mercy and truth go before his face." His thoughts towards us are still thoughts of peace, and not of evil. "He is still good, and will do us good." In due time he will disperse every cloud, and a bright and beautiful day will burst from the gloom which now mantles our city and our homes. He may, perhaps, suffer the pestilence which has wasted other cities, to come into ours; but even if he does, it is but a little while, and he will "heal all our sicknesses, and send us health and a cure." Let us "trust then, and not be afraid, for in the Lord Jehovah is everlasting strength." Amid the darkest scenes which await us, let us echo and re-echo the exclamation of the prophet—"Behold God is my salvation; he also is become my strength and my song." Let us then, one and all, "seek unto God, and unto God commit our cause." With paternal kindness, though in a solemn way, he is admonishing and warning us against the evil of our doings. O then, let us harken to his voice. Let us "harden not our hearts." Let us repent of our sins, and thoroughly reform our lives. Let us cease to go astray, and habitually keep our Maker's word. Then, indeed, we may fear no evil. Then shall we be able to respond the sentiments of the holy man of God—"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

FROM THE RELIGIOUS INQUIRER. REPENTANCE.

Among the various duties enjoined upon us, is that of repentance. It may be well then that we examine into the meaning of the word, and show the motives that should be urged. Dr. Johnson in an essay on this subject presents the following views—"Repentance is the relinquishment of any practice from the conviction that we have offended God." Few writers, perhaps, have done more to correct the moral sentiments of mankind than this celebrated author. He was indefatigable in his labors, and his works will last as long as the language in which they were composed. But whilst we would be the last to disappreciate the extent of his labors, we do not feel bound to receive his errors. His theology was taken from the popular systems of the day. His great mind was never led to examine the foundation upon which they rested. This is evident from his definition of repentance. It places the Deity in a point of light wholly irreconcilable with infinite perfection and goodness. It supposes him to be offended with the sins of mankind. A variety of reasons may be offered to show the falsity of such a notion. Both Scripture and reason plainly teach that God is immutable. "God is not a man that he should lie, nor the son of man that he should repent; hath he said and shall he not do it? or hath he spoken, and shall he not make it good?" From

this passage, it is evident that no change can be effected either in the character or counsels of God. He cannot therefore, be offended at the follies and imperfections of his creatures. If anger ever dwelt in him, it would dwell there forever, 'for he is without variableness or shadow of turning.'—We believe, therefore, that a better definition of repentance may be given. Repentance is the relinquishment of any practice from the conviction that we have done wrong. Or to present a still more brief definition: 'Repentance is reformation.' A conviction of guilt must first be produced in the mind before reformation can take place: then 'the wicked will forsake his way and the unrighteous man his thoughts and return unto the Lord, and he will have mercy upon him, and unto God who will abundantly pardon.'

But what are the means to be employed to bring men to a state of repentance? Endless misery has been insisted on for ages. It has been thoroughly tried, and found inadequate, or 'weighed in the balance and found wanting.' Nothing will ever effectually bring the world back from sin to holiness but a display of the benevolence of Deity. Eternal punishment may terrify, but cannot reform. It rouses the passions, but reaches not the affections. St. Paul says, 'the goodness of God leadeth to repentance.' Let this theme then, be dwelt upon, and we shall soon behold a reformation in society. Endless misery produces despair and self immolation. It produces evils infinitely worse than those which it proposes to cure. It is indeed evil itself, in the worst form. What! preach the eternal duration of sin and misery to prevent crime. This is like adding fuel to the flame, or overcoming evil with evil. Add to this, too, the idea generally associated with it, that wickedness is a happier and more prosperous state than virtue, and we have a doctrine exactly calculated to fill the world with vice and misery. Let the goodness of God and a state of eternal holiness then be the themes employed to produce repentance, and we shall soon see the fruits of righteousness in society.

WESTERN UNION SEMINARY.

Extract from the Report of the General Agent of the Western Union Seminary.

Several propositions have been received, and a number of sites examined. The lowest donation proposed, was estimated at \$4,000. In the discharge of the high responsibility imposed on me by the duties of my office the sites where lands were proposed as a part of the donation, have been carefully examined with an eye to the intrinsic value of the same to the institution and all local advantages attending the same. On due reflection, a donation of about \$6,000, at Mechanicsburg, Union county, Indiana, has been accepted. The site determined on, is situated about 50 miles North West from the city of Cincinnati, and eleven West of the line dividing the states of Indiana and Ohio. It embraces the four corners, where the state road from Eaton to Connersville, and that from Centreville to Brookville, cross in right angles, within six miles of the national road, on the divide between the two main branches of Whitewater, in a fine healthy country, abounding with the best of springs and never failing water power, improved, and in a high state of cultivation.

The public square on which the Seminary will be erected, is on the South side of the town plat, containing ten acres of land, i. e. forty poles square, embracing three inexhaustible springs, one of which is sufficient to turn a fulling mill and carding machine. The plat of the town embraces the highest point of land within several miles. On the North the country is rich and level gradually descending to every point of the compass from two to three and four

miles. Upwards of fifty acres of land in all, are obtained in the donation—a number of valuable in-lots for building shops and boarding houses, four out-lots for gardens averaging two and a half acres each, with about twenty-five acres of first rate, timbered land, all convenient to the town, and 1000 perch of good building stone. More than one thousand dollars of materials, labor and money of the donation, will be at the disposal of the board of trustees the first year, and an income of \$250 per year. Bonds are held for the in-lots, out-lots, and timber-lots, for the execution of deeds to the board of trustees at their first sitting. Upwards of twenty students are already engaged, and no doubt five times that number may be had by the time a house is in readiness. It is contemplated that the board of trustees, at their first meeting, which will be on Monday, the 17th of September next, will receive proposals for building a suitable frame house which will answer to teach in until the seminary is completed. By so doing the college may be opened to receive students by the 4th of July next. Any person of good moral character, and who can come well recommended as a man of business and sober habits who will improve a lot immediately, and open a house of entertainment, (as there is none in the place,) can obtain a good building lot on easy terms by calling on the General agent before the lot is disposed of—the business would be profitable. A sale of the town lots, in all probability, will take place some time this fall: a new addition of lots will be laid off. Good mechanics will find it to their interest to start business in the place as they can board and school their own children.

The most sanguine expectations of the undersigned have been far transcended in every place. The proffered donations have done much honor to the sentiments, feelings and liberality of our friends: if public expectation should be as far transcended in a general subscription, as in the donation, in a few years we shall have one of the most flourishing institutions in the Union.

J. KIDWELL, Gen. Ag't.

ORIGINAL.

SKETCHES FROM LIFE--NO. 1.

THE PERSECUTED.

It should be a matter of much thankfulness, that we are born in an age and country in which persecution for opinion's sake is no longer allowed or tolerated by the laws; in which every man is allowed to be the keeper of his own conscience, responsible to his Maker alone for the discharge of the duties of that office. Having purged the statute-book of all the legal penalties and disabilities formerly attached to heterodox notions on matters of faith, the legislator has done his duty, has done all he can do. Let it not be supposed, however, because the monster, Persecution, can no longer spring upon its victims from under the covert of the law, that it is banished from the land; or that it is to be regarded as a thing which no longer exists, save in the records of its history. It is, alas! far otherwise. Persecution is still in being—and still finds its victims. Ask you its hiding places? I point my finger to the altars of Orthodoxy, to its pulpits, to the hearts of many, too many of its professors. There it still finds an asylum, though reason and humanity have dislodged it from the law book, and driven it from the judgment-seat; and from those haunts daily sallies forth and seizes on its prey with the unrelenting fangs of bigotry or fanaticism. It may no longer, it is true, command the service of fire and faggot; nor can it even call in the aid of the scourge, the rack, or the dungeon; but it has still the power to poison the pure waters of the fountain of domestic and social happiness; it can cause the objects of its vindictiveness to writhe under the lash of unmerited reproach, or upon the rack of

slander and contumely; or consign them to the solitary lot of contempt and disgrace. It can injure the interests of the tradesman, wound the feelings of friendship, and break asunder the tenderest bonds of affection. Thousands, I doubt not, are daily suffering in some degree, and in some shape, from this species of persecution; and the instance I am about to relate, is, probably, but an every day story of unwritten occurrences. The relation, however, may serve as a mirror, to show to these godly folks, their own ugly image, who think they do God service by waging a sort of *holy war*, in his behalf, against their heterodox and unbelieving fellow-creatures.

It seems to have been the appointed lot of my friend Charles P——, to suffer that sort of persecution, for opinion's sake, to which we have alluded. Early in life, he had the temerity to inquire and examine for himself as to those matters which relate to the present condition and future destiny of man. Led, in the first place, by his feelings, to doubt the truth of that *ultimatum*, at which Reason staggers, and Humanity stands aghast—I mean endless punishment—it was with no trifling degree of delight that he discovered proofs, convincing proofs to him, that Revelation did not countenance the horrid doctrine. He was, in short, induced to depart from what I may term the *family road* to heaven; for it was the road in which, for several successive generations, the family of the Proctors had sought that happy place. To drop the trite figure I have taken up, the family had long been eminently noted as one of the most zealous and rigid of Orthodoxy's strictest sect—the Presbyterians. They were in practice strict observers of the discipline of that body; and in theory its most uncompromising defenders. If I were writing with the spirit of a religious tract-writer, I should have omitted the former part of their character, and have made them hypocrites; who cared as little for the doctrine, as they cared for the moral discipline of the sect: but, inasmuch as truth will serve the purpose of truth, I shall leave fiction to these pious writers of romance, who think it their duty to "lure to brighter worlds, and lead the way," by foolish and lying inventions. It was the boast of the family, that, although many of its members, had, aforetime, departed from the path of moral rectitude, yet not one had been known to have died out of the true faith; in all their deviations from the right course, they had kept in view the polar-star of orthodoxy, which had enabled them at last to make port, and save their souls from perdition.

It was a matter of no little concern, then, when it became known that one of their household had left the beaten track, and gone wandering after false prophets and doctrines, such as their forefathers had ever eschewed, and held in abomination. As soon as the fact was put beyond doubt, a sort of family council was held in the house of Charles's uncle, for, as I ought, perhaps, to have told the reader before, the hero of our narrative was residing under his uncle's roof, both his parents being dead. The pastor of the congregation to which his uncle belonged, and of which he was an influential member, was invited to attend with two or three elders of the church. The facts were related, and the case of the young heretic taken into consideration. It is scarcely necessary to say, that one part of their proceedings consisted of prayers for the restoration of the backslider; it may not be amiss, however, to state, that the prayers offered were not precisely of the character of Pope's beautiful prayer. They did not say to the Almighty,

If he is right thy grace impart,

Still in the right to stay,

If he is wrong, oh! teach his heart,

To find the better way.

No: their prayer was, that the youth might

be saved from the wiles of "the devil and designing men," into whose snare he was about to fall; and that he might be again restored to the true belief from which he had fallen: i. e. to Presbyterianism. As an auxiliary to their supplications, it was deemed necessary to employ some means on their own parts for his reclamation, which they accordingly did, with much zeal and promptitude. The young culprit was summoned before them: when he was reprimanded, admonished, and threatened of course, with the terrors of a certain place. The presumptuous youth, was, I believe, about to follow St. Paul's advice, and to give the family conclave, some "reason of the hope which was in him;" but he was very properly silenced with the rebuke, that it did not become his years thus to be found "disputing with the doctors." Charles bore all this patiently; but the worst part of the sentence remained to be executed. It having been discovered—in fact, Charles had made no secret of the matter—that he was in possession of certain books, which had been instrumental in his ruin, they were by an *auto da fé* condemned to the flames. It was in vain, the boy pleaded, that they were borrowed books:

"Borrowed poison!" exclaimed his uncle, and threw them into the fire: a most excellent plan of getting rid of books which contain dangerous (because unanswerable) arguments, in favor of doctrines we dislike. If the plea of borrowing, did not save the books, however, it gave rise to another inquiry, the result of which was that the lender was found to be a bosom friend of Charles. Until that moment, not even the shade of suspicion had been entertained of the young man's character. He was seen to be kind, and meek, and generous—he was known to be intelligent and moral: in short, the "mark of the beast" was not visible on him. Alas! for the disguises the devil can assume, or rather his agents in this world. Further inquiries disclosed, that a whole "knot of vipers" had been living in the godly neighborhood of —, till then unknown and unsuspected. A quiet, secluded, moral family, living within a few yards of the uncle's house, were discovered to be—what do you think, reader? Reprobates? No: worse. Drunkards? No: worse. Thieves? No: but worse. Murderers? No: but worse even than that. Is there nothing more horrible, reader, in your imagination than all these put together? Cannot you think of a character, which, in one word, conveys to the mind the essence of all wickedness? Then I must tell you what they were: they were Universalists! No terms can describe the horror of the pious neighbors at this discovery: but one course was left—"to come out from among them." From that time they were looked upon, and treated too, as a family having a fatal and contagious disease: a change, sudden as it was to them for some time unaccountable, took place in their social relation. A distant nod, or a few words of cold civility, were all they now got from those who had formerly treated them with the warmth and familiarity of neighborly kindness. As for Charles, he was absolutely prohibited the society of his young friend, and forbidden to enter the doors of the family; which were now considered as a sort of private entrance to the realms of darkness.

Against the latter part of his sentence Charles ventured to remonstrate with his uncle; he modestly defended the character of his young friend and his family; and what was still worse he dropped a few words in defence of their belief; and expressive of his unchanged conviction that it was founded in the truth, and sanctioned by the word of God. His uncle became exasperated, and threatened to banish him from beneath his roof, if he heard any more of such arguments. The youth vainly pleaded that he held his belief on his own responsibility, and claimed for himself a liberty to decide in a matter which could

affect no one beside. His uncle's reply was, that he considered himself responsible to see that no one took the liberty of going to hell, whilst under his protection; that, if he could not conform to the religion of the family, it would be necessary for him to quit it; and the more so, lest the diabolical contagion should spread amongst its members. The result was that Charles did leave his uncle's house; and unprovided as he was with another asylum, or means of obtaining a livelihood, took the only course which is left for those who cannot maintain themselves on land—he went to sea; preferring hardships of body with independence of mind, to the ease and comforts of his uncle's roof. On his return from his second voyage, Charles found his uncle dead; he had cut him off with a few hundred dollars, though extremely rich, and had left the bulk of his property to a relative much farther removed than himself in the grade of consanguinity; but a young man who had dedicated himself to the church. Disgusted with this display of sectarian illiberality, Charles again went to sea, and continued to follow that calling, till by application and good conduct, he got promoted to be master of the vessel; which he finally purchased. Tired at length, of a roving life, he married, and commenced business in the place where his uncle had resided. His friends, the family of Universalists, had left the place; and by many it seemed to have been either forgotten or forgiven, that Charles had himself ever advocated the pernicious doctrines of that sect. For a long time he prospered exceedingly; his trade continued to increase; and all classes of the community, religious and irreligious, dealt with him as a fair and honest tradesman. The time, however, was coming, when it was to be far otherwise. A rival tradesman, one of the elect, somewhat astonished as well as chagrined, that the affairs of one, whom he knew to be "a son of Belial," should prosper more than his own, and that in a place always remarkable for its patronage of piety and the pious, thought it might answer no bad purpose, to revive the story of Mr. —'s, youthful heterodoxy. Unfortunately there was no Universalist Meeting-house in the town, the frequenting of which by Mr. —, would have saved him the trouble. The worthy man was not long in resuscitating the old feelings of sectarianism in the place. The story was somewhat altered indeed, for Charles was no longer accused of disbelieving the existence of a devil—but of a Supreme Being; in short it was boldly asserted that he was an atheist. The story once set afloat, soon passed current through a place like —. The plan succeeded: the feelings of the good people were shocked; they could no longer think of encouraging or dealing with a man, of such horrid principles; it was true he might deal as fairly now, as he did before they came to this knowledge of his character; but "better be cheated by a believer, than dealt with honestly by one of no faith," seemed now to be the motto of the townfolks of —. They, one by one left the shop of the supposed Atheist, and resorted for the supply of their wants to that of their orthodox brother, taking no small blame to themselves for having ever neglected that deserving man, who continued to retail the shocking story with every article he sold; never forgetting, however, to express his sorrow at its truth; and his commiseration in the lost condition of the poor man and his family, (for Charles had now several children,) who were all to be trained up in infidelity, to everlasting perdition. Charles found his business daily declining, without being for some time able to divine the cause; when he did discover it, he could see no way to remedy it. What was he to do? Was he to post placards at the corner of the streets, stating "that Mr. —, begs leave respectfully to inform his customers, and the public that he is not, (as it is reported) an atheist, and therefore

solicits a continuance of their support; being nothing worse than a Universalist!" Or was he to publish an exposé and defence of his religious principles? Alas! that would have ruined him at once. He had no remedy, for the insidious poison which had thus been applied to his once flourishing condition; his affairs grew worse and worse every day. He failed. Then was the triumph of his persecutors complete. "The long deferred judgment of God had overtaken him." "His ingratitude to his uncle had met its reward!" Others would say, "Poor man, they knew to what his dreadful notions would lead him at last." The least scrupulous amongst them did not hesitate to hint their suspicions that some secret course of imprudence, if not of vice, the never failing attendants of such principles, had brought on his ruin. The more charitable said, "Perhaps his misfortunes may have wrought a change in his mind; if so, it would be right that we should extend to him the hand of assistance and friendship." They even went so far as to call on him, with the view of ascertaining if the fact were so. They found otherwise; in the pit of affliction, as on the sunny hill-top of prosperity, he still declared his belief in the unlimited and indiscriminating goodness of God. It was therefore deemed proper to let the "dispensation of an angry Providence" towards him run its course. The fallen man for a long time bore his troubles manfully, until by the vexatious delays occasioned by one of his creditors, (an elder of the church,) his family were brought into a state of actual want. He then sunk into a state of despondency. Still he struggled with the adverse current. He sought employment in vain. His proud spirit bowed at the sight of the sufferings of his family. As a last resource, he sought the assistance by letter of the relative, in whose favor he had been disinherited. He returned him a paltry pittance scarcely sufficient for momentary relief, accompanied, however, with a long epistle on the judgments of God against disbelievers, and misbelievers, ending with a very consolatory and picturesque description of that place in which all such may expect to receive the balance of sufferings due to them, but unsettled in this life. In this condition of wretchedness, a sudden idea suggested itself to his mind, to try the heart of a stranger. He had heard of the well known —, of his benevolence, only equalled by his eccentricity. To him he applied, with the plain simple story of his misfortune; and he did not apply in vain. Shall I tell you, children of Orthodoxy, who it was that thus proved a friend to the friendless. I would give you the name, and you would know it, but I fear it would startle your nerves, and

Make each several hair to stand erect,
Like quills upon the fretful Porcupine.

Yes, the "good Samaritan" of my narrative was in reality what Charles — had unjustly been declared to be—an unbeliever. But he was, he is, a man of mercy, of charity, of benevolence. He found the hero of our narrative in the deep pit of misery, the last glimmer of hope was expiring, he stretched forth the hand of a friend, of a brother; he fanned into life the dying spark; he placed the fallen man again on his feet; restored him once more to happiness and to his family; he made him what he continues to be; what I now know him to be, the pride and delight of his friends, an honest man, and a sincere christian. His benefactor did this without asking him to "let go" his faith; or give up one iota of his belief. My friend, C— in all his misfortunes, did not do so; and still goes on rejoicing in the hope that the time will come, when his orthodox persecutors (for such they were) shall blush before the presence of the God they have misrepresented, and when his infidel benefactor, shall rejoice to find that there is "another and a better world."

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND F. PRICE.

SATURDAY, SEPTEMBER 1, 1832.

NOTICE.

The usual order of exercises at the Orchard-street Church will be resumed on Sabbath next, (to-morrow.) The morning service commences at half past ten, the afternoon at half past three, and the evening at half past seven o'clock. The course of Sabbath evening Lectures, on the doctrines of Universalism, proposed to be delivered in this Church, will be postponed for a few weeks. Due notice will be given of their commencement.

DAY OF THANKSGIVING.

A respected friend has suggested to us the propriety of UNIVERSALISTS throughout the United States, observing as a denomination, say the first Sunday in November, or any other day upon which they might decide, as a day of THANKSGIVING and PRAISE to Almighty God for the rapid progress the cause of Gospel Truth is now making in our beloved country. The suggestion strikes us very favorably. Brethren, have we not reason for the observance of such a day? It is now about 62 years since the venerable Murray first proclaimed on this side the Atlantic, in its fulness and universality, "the glorious gospel of the blessed God." And what a change! Our faith, despised, and rejected, and persecuted, as too generally it has been and is even now, is exerting its influence, like "leaven hid in three measures of meal," over the opinions and sentiments of almost every sect of christians in the community. Creeds that have been cherished for ages are fast losing their hold on the public confidence. Thousands and tens of thousands, who all their life time have been in bondage, redeemed from fears worse than death, are now rejoicing in the love of a Father, and the hope of immortality and blessedness. A better spirit is pervading the christian world. Many are secretly enjoying a faith which mistaken prudence hardly dares to confess. Some, it is true, yet rail against doctrines they will not trouble themselves to understand; others calumniate those whom in argument they cannot resist. But we always find one consolation. When we go with them to the throne of God we know their prayers are in our behalf and in behalf of our cause. They may war against us in the world if they will, while they give us their intercessions before the Almighty. Universalism is held, however, in better estimation than formerly. With some dishonorable exceptions the abuse we suffer is not so gross, nor the enmity discovered so inveterate. Our cause is advancing with unparalleled rapidity. In the establishment of societies--the erection of churches--the increase of faithful and ardent laborers--the number and usefulness of periodicals--the diffusion of light, and may we add of love, the present is to Universalists a season of unexampled prosperity. God hath done great things for us, whereof we are glad. But greater and far more glorious things are spoken of Zion than we are yet permitted to witness. A reformation is awaiting our country. Shall we not then, Brethren, unite to thank God for his wonderful

goodness? A day set apart for such services would afford a suitable opportunity for tracing the history of our progress as a denomination--the dreary scenes through which our fathers were called to pass--the comparative blessedness of the present hour, and the brightening prospects that are opening before us.

We offer the suggestion of our friend for the reflection of our readers, and our Editorial and Ministering brethren in general, and shall be glad to know how it meets with their views and feelings. S.

THE LORD'S SUPPER.

In the 41st number of the MESSENGER, our readers will recollect, was published an article on this very interesting subject, over the well known and respected signature "A. C. T." While we acknowledge with pleasure the writer's christian candor, and the apparent justness of his conclusion, we must confess that the considerations which seem to have convinced his mind, are, upon examination, unsatisfactory to ours. It is quite possible, and perhaps even probable, that our opinions are somewhat influenced by prejudice. We acknowledge our attachment to the institution under consideration. Regarding it, as we do, as an ordinance established by our divine Master, we cannot but feel that it is worthy of him and that it well comports with the nature and design of his religion. Simple and unostentatious, to our mind it comes with a throng of associations at once awful and tender. The last sad festival of our Lord with his disciples--the numerous affecting incidents of that parting supper--the betraying, the trial, the crucifixion--the broken body, the flowing blood--the covenant of a world's salvation--all rise up in something of their original interest, when we hear pronounced over the eucharistical elements, our Savior's own solemn injunction, "This do in remembrance of me."

The idea so unequivocally expressed by our Lord, that this simple rite was to be observed in remembrance of him, should, it seems to us, forbid the notion that the eucharist possesses any secret charm, or that it was intended to exert any mystical influence. Nor do we conceive that it was instituted as an outward ordinance to represent, as A. C. T. intimates, any thing inward or spiritual. It is a simple, and, to us, an affecting memento of our divine Master. It recalls to mind the closing scenes of his life, scenes perhaps unparalleled in deep, and thrilling, and painful interest, and which cannot be remembered by the christian without sorrow, nor without improvement. This view of the ordinance seems to be wholly overlooked by A. C. T. when he asks, "Cannot we withdraw our minds from outward things to the supper within, unless an outward rite be performed? If we can experience the reality without the emblems, why should the use of the emblems be perpetuated?" For our part, we are not aware that the Scriptures afford any evidence that the rite under consideration was designed as an emblem of "the supper within;" consequently our ability to enjoy that supper without the eucharist, can be no argument for neglecting the eucharist as a memento of our crucified Lord.

It should be borne in mind that the Lord's Supper was instituted at the feast of the passover to which, in some respects, it bears a striking resemblance. The feast of the passover was to be observed by the Jews throughout their generations, as "a memorial" of events connected with their deliverance from Egypt. While celebrating this feast with his disciples, Jesus "took bread, and gave thanks, and brake, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you." We cannot, therefore, fully agree with Br. A. C. T. when he says, "I know of no evidence that the last supper, so called, was any thing more than the celebration by Jesus and his disciples, of the Jewish Passover." To us it appears that it was something more; that our Lord gave to the broken bread, and the cup a new and more affecting import than they possessed in the passover. They were no longer to be regarded by his disciples as a memorial of events which transpired in Egypt, but as a memento of himself. The Lord selected a part of the passover service, and converted it into a rite, beautiful as it is simple, and heart-touching as the memory of a departed friend, which he enjoined upon his disciples.

The perpetuity of this rite we think clearly implied in the visible relation it bears to the passover. That was enjoined as a perpetual memorial. Would not the disciples readily and reasonably infer that this also was to be perpetual? No limitation was either expressed or implied by the Lord--"This do in remembrance of me." How then could A. C. T. say, that "no argument for the perpetuity of the outward rite can be drawn from the instructions of the Savior?" The ordinance was instituted; the disciples were commanded to observe it. But because it was not said, *this do forever*, are we left to conclude that the rite was only temporary? Had it been designed as temporary, would not the nature of the case have required that its limitation should have been expressed? And certainly, so far as the object of the institution is considered, we cannot but feel that the rite is now as necessary as in the days of the apostles. If they needed, or found beneficial, an "outward rite," to awaken and fix their memory of one with whom they had associated, whose friendship they had shared, and whose sorrows and sufferings they had seen, surely the same rite may not be useless to us, who, though we have seen him not, yet believe ourselves equally interested with the primitive disciples in the instructions, the promises, the death and love of our common Lord.

So far then as the language of the Savior at the time the rite was instituted is concerned, and so far as the nature of the case is considered, we believe the perpetuity of the ordinance may with safety be argued. One passage, however, and we think but one, is supposed to militate against this conclusion; "For [therefore] as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." (1 Cor. xi, 26.) The coming of the Lord here alluded to, is believed, and justly we think, by A. C. T. to have

taken place at the destruction of Jerusalem. Does not the apostle's language, it will be asked, clearly imply that the rite under consideration was to cease when the Lord came? And if he came at the destruction of Jerusalem, was not the rite then abolished? We reply that this member of the sentence must be interpreted in connexion with the context. The apostle was severely censuring the Corinthian christians for irregularities of which they were guilty in the celebration of the Lord's supper. In the language of Dr. Clarke, "through some false teachings which they had received in absence of the apostle, they appear to have celebrated it in the same way as the Jews did their *passover*." See Clarke's Commentary on the place; also Lightfoot's *Hebrai. et Talmud. Exercitationes* in Nov. Test. In thus celebrating the rite, they were likely to forget its design. They made it rather a Jewish than a Christian ordinance, and were more strongly reminded of Egypt from whose thralldom the Jews were rescued, than of their Messiah's sufferings and love to themselves. May we not understand the apostle, then, as if he had said to his Corinthian brethren, As often as ye eat this bread and drink this cup ye should remember that it is done to show forth the Lord's death. And this especially *previous to his coming*, when Judaizing teachers are disposed to withdraw your minds from the original design of the rite, (*the remembrance of the Lord*), and pervert it to a Jewish purpose. But *after the coming of the Lord*, when the Jewish polity is overthrown, and Jewish ceremonies are abolished forever, ye will no longer be in danger of being misled to abuse this christian ordinance. "Therefore, as often as ye eat this bread and drink this cup, ye do show forth the Lord's death *till he come*." If the apostle's language will bear this construction, as we think in its connexion it will, there remains no single circumstance to lead us to conclude that the ordinance of the Lord's Supper was intended as a mere *temporary* rite, which ceased by limitation more than seventeen centuries ago.

We may remark in closing, that if 1 Cor. xi. 26, is proof sufficient to satisfy us that the eucharist was not to be celebrated after the coming of the Lord, Matt. xxviii. 20, is as good proof that the public ministry of the gospel was not to survive the same event. "For, lo I am with you even *unto the end of the world*," [the subversion of the Jewish state and religion.] If the former expresses a limitation of one, the latter may of the other.

We are aware that many are disposed to cast aside this simple and affecting ceremony. That, like every thing else, it is capable of being abused, is not to be doubted, and such we think is the case when celebrated by the Roman Catholic, and the Protestant who regards it as a kind of sacrament. But could christians see it, and observe it as it was given, a mere remembrance of love the deepest, and purest, and most lasting—of scenes the most solemn, and sufferings the most severe, its observance would, it appears to us, draw closer the cords of fellowship, and warm hearts that before were cold.

We leave the subject with our readers, and shall be happy to be corrected if our opinions are erroneous. It would be gratifying to ourselves, and we think profitable to our denomination, if the subject should be fully discussed. S.

LIMITARIAN CHARITY.

Though I speak with the tongues of men and of angels, and have all faith and have not charity, I am nothing.

Scripture.

It is a source of much regret, to us at least, to witness the virulence with which the self-styled religious of the present day are continually treating those who may conscientiously differ from them in opinion on the subject of religion. The denomination of Universalists, especially, comes in for a large share of this contumely and re-

proach. Scarcely a paper reaches us, zealously engaged in disseminating partial doctrines, which is not more or less marked with this spirit. One would naturally suppose if they were entitled to the *christian* name, in the least in proportion to their professions, they would approach this subject with all forbearance and candor. Even though they had a "stiff-necked and rebellious people" to contend with, they would endeavor, by mild persuasion—by sound argument, to convince their erring fellows of the folly of their course. But so far from this being the fact, we have only to glance our eye over their weekly sheets for demonstration in full of the contrary position. We recollect of but one single instance, since the commencement of our paper, wherein this subject was treated with any thing like candid argument, which was in an article from the Christian Spectator; and even in that, there was a labored attempt to blend the Infidel and Universalist argument together. Almost without exception when they allude to the doctrine of God's universal grace, it is in low, vulgar sarcasm, strangely at variance, we humbly conceive, with the christian profession. Among recent exhibitions of this degraded spirit, we notice an article in a late Connecticut Repository, being a most scurrilous assault on the Universalist Society in Danbury, Conn. It may be necessary to remark, for the information of those not acquainted there, that the Society in that place have recently erected a large and respectable House for Public Worship, one calculated to vie with either of the public buildings in the place. It is not yet completed, but is closed and the steeple erected. On one side of the Vane is placed in gilt letters the motto, "*Good News*"—on the other, "*Glad Tidings*." This perpetual proclamation of the glorious message which arrested the attention of the wondering shepherds of Bethlehem, it seems, has excited the spleen of this truly christian writer of the Repository. The Meeting House is situated nearly opposite the Court-House. In passing down the street, the writer says his "feet were suddenly arrested opposite the door of the hall of justice," while indulging in some reflections on the purpose for which the building was erected. Suddenly his "musings were interrupted by a creaking sound which seemed to come from the air." On looking up, "he saw something glittering like gold, which by its dazzling splendor appeared a celestial being." And what was it, do you think, respected reader, which so fixed the attention of this very charitable writer. Why it was no less than the Vane of a Universalist Meeting House, with its cheering message of mercy and of love, "*Good News!—Glad Tidings!*"—giving glory to the God of heaven, and bringing consolation to the bosom of poor erring man. The effect, it is true, on our very benevolent writer, was not unlike that of the rays of a meridian sun upon the "murky bird of night," as will be seen by the following:

"For a moment" says he "I could not gaze; but changing my position, I obtained a truer view of its real character. I found it had a hideous black face, and might rather be a native of another country—(which shall be nameless)—and in this idea I was soon confirmed; for I saw it was capable of deceiving the eye to a miracle, by assuming the appearance of gold throughout; and while I traced the bright characters inscribed upon it, was forcibly reminded of the language of Paul, 2 Cor. xi. 14, "And no marvel; for Satan himself is transformed into an angel of light." While I continued looking up, its creaking voice enunciated the following discourse, which I send you for the benefit of the inhabitants of Danbury."

Here follows a long article of doggerel poetry, much in the spirit and character of the famous "*Descant on Universalism*," which most of our

readers have probably seen. We have not room for the whole, but will just give the reader a sample, to show the amiable spirit of the writer. In the course of it, the Vane is made to say:

"Good News! Good News! I have to tell;
There is no Devil! there is no hell!
'Tis priestcraft!—a mere sham story!
Sin as you please, you're sure of glory!!
Behold! I turn me to the east,*
Where my best children often taste,
A little drop of "God's good creature"
I'll refine and elevate their nature.
Ye drunkards, listen and believe;
Ye know that I cannot "deceive,"
I say it, and what I say is true,
God's kingdom is prepared for you.
And ye unrighteous need not dread
To vend the creature; for your bread
Must be obtained, the Scripture saith!
Or ye will have deny'd the faith!
And ye who their first lesson take,
And quickly learn 'to assume the rake,
That is, to be unclean, unholy,
And roll in sensual filth and folly;
Dont fear to tread the flowery way,
Nor steal, nor covet; for I say
I have discovered, (mine's the merit!)
That you the kingdom shall inherit!"

"To the East, the West, the North, the South
I publish these glad tidings forth;
My sermon done, ye wicked men
Of every class, cry out—Amen.
Amaz'd I stood!" * * * *

In truth we wonder not that any one, making the least pretensions to the christian name, should "stand amazed" and confounded too, at their own depravity of disposition in thus libelling a respectable Society of professing christians. The columns of the Repository stand pledged to the "promotion of strict morality, pure and evangelical religion!" But in our weak conception of things, corrupt indeed must be the fountain from which Editor or writer would draw motives for conduct like the above. To the persecuted and slandered Society we say, Brethren be of good cheer—heed not such pitiful assaults. The envenomed shafts will either fall harmless at your feet, or revert with accelerated force upon the heads of those who hurl them.

P.

AWFUL IMMORALITY,

In the City of New-York.

We take the following estimate of vice in our city, from Dr. Spring's Fast Sermon, just published.

"The judgment we deplore has aimed its vengeance at three prominent abominations—SABBATH-BREAKING, INTemperance, and DEBAUCHERY. Like some dark and mighty whirlpool, these Lethæan waters have been drawing in from every portion of this fair land, her sons and her daughters, stupefying and debasing them and *drowning them in destruction and perdition*. It is not surprising that the unsuspicious portion of this community and land have been slow to believe the statements which have exhibited the prevalence of these vices. They are indeed appalling to a degree almost incredible. But facts are stubborn things. Should it be revealed from heaven that every Sabbath-breaker, every drunkard, every impure man and woman in our city, would in twenty days fall a victim to this fearful pestilence, MORE THAN ONE HALF OF OUR POPULATION WOULD BE FOUND AMONG THE DEAD." pp. 36, 37.

We are not prepared to question the learned and reverend Doctor's declaration, although it is "almost incredible." We have one consolation however. This state of things in New-York,

* To fully understand the intended application of this expression, it is only necessary to be informed, that one of the principal Hotels of the place stands nearly east from the Meeting House.

this unexampled vice, is not the consequence of Universalism. Of the *one hundred and twenty* churches in this city, but *two* are *Universalist*. In all others, we believe, is inculcated the doctrine of *endless misery*—a doctrine that is regarded as the very quintessence of all that is moral, and purifying, and holy. In no place in the United States is this doctrine more faithfully preached, and yet we see by the confession of one of its greatest advocates, what its practical influences have been.

New-York, notwithstanding this unparalleled wickedness, is still the great source and fountain of all "the honest and vigorous efforts at moral reformation." Here are the great benevolent societies. Here Tracts are distributed every month. Here commenced the protracted meetings. Hence also are sent the laborers in the great Missionary enterprise. The old adage, *Charity begins at home*, might certainly be applied in relation to this place. And how long ought it to be before we may expect Missionaries from every heathen land, to convert the greater heathen in our own metropolis? We regret that Dr. Spring's declaration is but too true. But, Christian friends, charge not this awful immorality, this unheard of licentiousness, to Universalism. Lay not the sin at our door. But ask yourselves, if in your zeal you may not have overlooked some of the highest and purest, and most efficient principles of the gospel of Christ—if the fear of hell may not have too generally been substituted for the love of God—and the torments of the world to come, for the more salutary punishments of the present life. Ask yourselves, if there be not a monstrous defect in a system of religion under whose influences appear such general and monstrous results. S.

A QUESTION OR TWO.

Why do our modern, new school, self-ability brethren, pray for the influence of the Holy Spirit to convert sinners, if they are able to convert themselves? Would they receive a convert into the church, who should as boldly tell them that he had changed his own heart, and that without any Holy Ghost too; as they tell him that he can do it?

When the *one* sheep strayed away, as mentioned in the parable, did it come back of its own accord; or did the shepherd go and find it, and lay it on his shoulders, and bring it back? How soon are the cards for sinners to sign, referred to in the last Evangelist, to be ready for circulation here in the city? Will the new "Revival Tract Society" furnish them gratis? Will brother Leavitt design a reply? As a friend to genuine revivals, we are anxious to know what face our friends on the other side, will put upon these things. If such things will not bear the test of the Bible, the sooner they are exploded the better for the church.

We find the above in the last Baptist Repository of this city. Our friend Crosby is certainly an open-hearted, frank brother—coming, assuredly, to the point, with little or no circumlocution. We, also, should like to see the queries answered, and when done to Br. C.'s satisfaction, we would respectfully suggest, for his own serious consideration, the following additional ones. His allusion to the parable of the lost sheep, was in truth a happy idea, but we would, with all due deference, inquire, How many were left out of the fold, when the Shepherd had sought out the *one* that had strayed, and "placed it on his shoulder and carried it back." Or whether the "good shepherd" took the *one tenth* of the sheep back to the fold, and left the remaining *nine tenths* to perish in the wilderness? Or farther, were mankind represented by the sheep, and our Savior by the shepherd? If so, will the Savior be satisfied in returning to the fold of God *one tenth* of the human race, and as a necessary consequence, leave the remainder a prey to the wiles of the

Devil? A satisfactory solution of these queries may throw additional light on the subject, and help materially in determining what "things" will "bear the test of the Bible," and what will not. P.

We have the unfeigned pleasure of acknowledging the receipt of a Sermon, which we present our readers this week, from the Rev. S. Streeter, Boston. He will accept our thanks for this favor, and any others he may have the goodness to confer. Will not others of our ministering brethren "go and do likewise?" S.

FOR THE CHRISTIAN MESSENGER.

NAME OF JESUS.

"By the name of Jesus —, neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv, 10, 12.

Name is frequently put for character, or doctrine. "I will publish the name [i. e. the character] of the Lord." Deut. xxxii, 3. "He that believeth not is condemned already, because he hath not believed in the name [i. e. in the doctrine] of the only begotten Son of God." John iii, 18.

Salvation is the condition of the mind opposite to a state of condemnation, and as the latter is caused by disbelieving, so the former is the effect of believing the doctrine of Jesus. There is not, there cannot be, salvation, in any other name or doctrine. And for this reason: Jesus came to do the will of his Father, of whom he was the Son, the image. He said, "My doctrine is not mine, but his that sent me." The doctrine of God, is the doctrine of love—for "God is love." This was the doctrine of Jesus, and there can be salvation in no other. We are saved, and only saved, so far as faith in the Divine love works by love, to the purifying of the heart, and induces a corresponding practice.

The five letters that compose the name J-e-s-u-s can exert no more power in effecting salvation than the five letters that compose the name M-o-s-e-s. "The letter killeth, the spirit giveth life."—"God hath not given us the spirit of fear, but of love"—for this is his nature. The life-giving energies of Divine love alone, can ever produce an assimilation of man to the moral character of Jesus—who was the image of the invisible God. Fear never wrought this desirable change, and it never can effect the good work. Philadelphia. A. C. T.

FOR THE CHRISTIAN MESSENGER.

It seems to have long been the opinion of the Mother of Harlots, and her daughters, that neither the righteous, nor the wicked, are sufficiently recompensed in the earth. Hence, they are often telling about the *retributions of eternity*. But where do they find scripture to support these popular notions? Where are we told, in plain language, that this world is a state of probation, and not of retribution? The very first threatening on divine record is—"in the day thou eatest thereof thou shalt surely die."

The whole tenure of divine truth is in accordance with the first threatening. Not a word is there said of rewards and punishments being deferred to an hereafter state. The writer sincerely believes, that this notion of a postponed retribution, so generally believed among professing christians, is truly of a licentious tendency! He is convinced, not only from holy writ, but from long experience and observation, that wherever the belief prevails—that "sentence against an evil work will not be speedily executed"—that there is a way of escape—"the heart of the sons of men are fully set in them to do evil." He has no desire that the wilful violator of the divine commands should escape the righteous judgment of God. But that he be suitably and speedily punished—be humbled

in the dust—brought to sincere repentance, and eventually saved with an everlasting salvation.

Divine revelation assures us that, "what a man soweth, that shall he also reap." Both the sowing and the reaping are in the same field—"the field is the world; and they who sow to the flesh, shall of the flesh reap corruption; but they who sow to the spirit, shall of the spirit reap life everlasting." And believing, they enter into rest, and by faith take immediate possession of the joy.

"Verily there is a God that judgeth in the earth," where he still "exerciseth loving kindness, judgment, and righteousness."

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." And what do those earnest desires amount to, but that judgment and righteousness may cover the earth as the waters do the seas; and that the will of God be done on earth as it is in heaven? "The desires of the righteous shall be granted." K.

Newton, Ms. Aug. 1832.

FRANKLIN ASSOCIATION.

This association met at Brattleboro, Vt. on the third Wednesday, and following Thursday in Aug. Brs. Hosea Ballou, Moderator, and W. W. Wright, Clerk. Ordination was conferred on Br. Aurin Bugbee, and Letters of Fellowship granted to Hosea F. Ballou, and Joseph Barber, of Monroe, Mass. Stillman Clark, of Cavendish, Vt. Anson L. Pettee, of Readsboro, Vt. and Freeman Loring of Dummerston, Vt. The Association adjourned to meet in Putney, Vt. on the first Wednesday in Sept. 1833.

GENERAL CONVENTION.

This body will hold its annual session at Concord, N. H. on the 3rd Wednesday and Thursday in September next. Agreeably to a vote passed at the last session, delegates have been chosen by several State Conventions to meet the annual General Convention to be held at Concord, N. H. and "consult on measures whereby a General Convention may be organized which shall extend its jurisdiction over the several Conventions of our order in the United States."

NEW MEETING HOUSES

Have recently been, or are now about being erected in the following places—Hamilton, and Cooperstown, N. Y. New Rowly, Danvers, Framingham, Quincy, Scituate, and South Boston, Ms. Several others are in preparation.

CHOLERA RECORD.

Week ending,	Burials.	By Cholera	Day end. 8 o'clock.	Burials.	By Cholera
July 7,	191	56	Aug. 26,	45	24
" 14,	510	336	" 27,	65	38
" 21,	887	716	" 28,	42	15
" 28,	879	686	" 29,	38	16
Aug. 4,	580	383			
" 11,	469	288			
" 18,	445	222			
" 25,	393	179			

LETTERS AND REMITTANCES,

Received at this office, ending August 29th.

E. H. Hudson, \$2; A. G. Oysterponds, L. I. P. M. North-Salem, \$1, and 50 cents for L. R. D. P. Saugatuck, \$2; S. W. Washington, D. C. H. D. Newburyport, Ms.; Rev. T. W. Boston; H. W. Alexandria, N. Y.; G. W. Montgomery, Ala.; L. W. Shandaken, N. Y.

RELIGIOUS NOTICE.

Br. Andrews, will preach at New-Haven on the first Sunday of September on exchange with Br. Fisk, who will preach on that day at Wallcottville, and at Newtown, Conn. on the 2d Sunday in September.

FOR THE CHRISTIAN MESSENGER.
STANZAS.*

When wild-flowers are flinging
Their sweets to the gale,
And wild-birds are singing
In forest and vale—
When sunbeams are gleaming
O'er hill-top and glade,
And the young heart is dreaming
The dream that must fade;
Then, then, Oh, how sweet
Where no eye can reprove,
In the cool morn to meet
With the friend that we love!

When the flow'rets are dying
That blossom'd so sweet,
And the wild-birds are flying
Their mid-day retreat—
When bright trees are bending
To kiss the earth's breast,
And the Day-King is wending
His way to the west:
Oh, blest, as the home
Of the bright ones above,
It is then to roam
With the friend that we love!

When wild-winds are sweeping
The leaves from the tree,
And cold frosts are creeping
Fast over the lea—
When snow-wreaths are hiding
Earth's green-robed forms,
And destruction is riding
On whirlwinds and storms:
Nought so sweet on the earth,
Can the heart ever prove
As to sit by the hearth
With the friend that we love!

When life's day is ended,
Its visions all fled,
And our feet have descended
The vale of the dead—
When the light of the eye,
And the cheek's tender bloom,
Are sadly laid by
For the shroud and the tomb;
Then—joy—'mid the train
Of the ransom'd above,
We shall mingle again
With all—all that we love! C. M. S.

FROM THE CHRISTIAN INTELLIGENCER.
MORNING HYMN FOR LITTLE —.

Thanks, Father, for the morning light
That streaks the eastern sky;
Thanks for protection through the night
From dangers hovering by.

Please, Savior, guide me all the day,
And keep my heart from sin,
Lest I from thee shall farther stray,
Nor heed the voice within.

Bless thou my parents and my friends,
And fill them with thy love—
And when below their being ends,
Take them to joys above.

And may I always live as though
Each day would be my last;
And hourly in thy knowledge grow,
Till my whole life be past.

Then when the messenger shall come
To call my soul away,
Receive me, Father, to thy home
Of everlasting day.

PETTY SUPERSTITIONS.

The guardians of youth have often been told that they cannot be too careful to exclude from their imaginations those marks of ignorance,

* It may be proper to observe, that part of the above was published a few years since, over another signature, but is now revised, and has received some additions.

which render them ridiculous as well as unhappy. But all rules have exceptions. During my early childhood I was sent to reside for several years in a distant country place, nearly as remote from city scenes and associations as the island of Robinson Crusoe. In this humble abode my infant mind soon yielded to the simple fancies of those around, and I learned to regard numerous ordinary occurrences as fraught with a mysterious meaning. Some of these, I confess, were dark and withering. A winding-sheet in the candle—a death-tick in the ear—the howling of a dog at night—I acknowledge my soul has shrunk from these dreadful omens, but then, what exquisite pleasure I have derived from others of a contrary description! How my heart has brightened up on finding a horse-shoe, for that was always a sign of "good-luck;" and many a time when my eyes caught the clear iron, half buried in the road, I have seized it with almost a religious veneration, and placed it on the old rail fence, where the poor laborer, on his return, might see it. Then the shooting stars!—when they flashed their fiery trains across the sky, it was our belief that he who during their progress could express his wish three times, would certainly have that wish gratified.

There is a small and beautiful winged insect, shaped in the back like a tortoise, of a golden color, spotted with black. With what gravity, when one of these gorgeous little creatures encountered me in my walks through the corn-fields, I have caught it and repeated the old traditional lines:

"Lady-bug, lady-bug, fly away home,
Your house is on fire, your children will burn," &c.
I realized a joy in the vague idea, that by means of this warning, I had saved it from some impending evil, and enlisted in my favor the good graces of superior beings. Crickets, too, were considered as a kind of charm. I remember having once fought a severe battle with a young urchin, just from the city, who wished to crush one on the grass. I thought him rash as Belshazzar, when he stole "those golden vessels richly carved," for his fatal feast. That simple superstition cannot be totally destitute of beauty, which could so soothe me by the low chirp of this insect, hidden in the kitchen hearth, and now that these errors have passed away, I am almost fain to regret them. They are connected with a world of peaceful and pleasant images, with that ancient low house, and its moss-covered roof; with the tall, straight locusts by the door, and their silky leaves; with the green lane, and well-remembered orchard, where we used to feast on the early apples; and with so many friends now scattered and dead, and so many delights which I can never know again, that I yet pause at the voice of a cricket, and smile when I find a horse-shoe; and, when, in a midnight perambulation, the "fallen star" streams across the still bright heavens, I am scarcely recovered from the impulse to wish many and many a vain dream, to which even the spell of the flashing meteor cannot now lend the tinge of reality.—*N. Y. Mirror.*

EXTRACT.

We may glide along for a time, we may palliate our guilt, we may study to pacify conscience, we may excuse ourselves by the fashion of the times, or applaud ourselves in being above vulgar restraints, but their will be moments when the value of moral principles will be felt, and their want deeply lamented. No man can trifle with conscience, or neglect duty with impunity. The giddy whirl of fashion, the delirium of sceptical or licentious principles, will at times subside, the soul revert to her native dignity, and the man read himself as he is. Let no one envy the reflections of him who never had any fixed principles of integrity, or who having had them, has cast them off.

Prospectus for the Second Volume of the
CHRISTIAN MESSENGER,
Devoted to the Doctrine of Universal Benevolence
the defence of Liberal Principles, generally,
in Religion, and miscellaneous reading,
of chaste and moral tendency.

The first Vol. of this work will close on the last Saturday in Oct. next. In presenting proposals for the 2d Vol. few observations will be necessary in explanation of its objects, and those few cannot, perhaps, be better expressed than in the language of the prospectus for the first volume. "Its primary design is to 'plead the cause' of a slandered and persecuted denomination of Christians, (the Universalists)—to illustrate and enforce their principles, and defend firmly, though as far as possible, with christian candor, their doctrine from the opprobrium which even professing christians endeavor, too readily, to fasten upon it; and in thus defending its own, it will advocate the civil and religious rights of all. Professing a sentiment which recognizes the Almighty as our common Father, and mankind as brethren indeed, it can know no exclusive privileges. Whatever it may ask for itself, it asks for ALL."

From experience thus far in the first Volume, the Publisher is inclined to believe that with reasonable exertion on the part of friends an abundant support may be obtained for the Paper—that even from the city alone, a very respectable patronage may be derived. The importance of sustaining the Paper here, to the cause in which it is engaged, need not be urged, either to friends in the city or country, and the publisher appeals to them, without hesitation, for their support and interest in its behalf—for their active co-operation in extending its circulation, by communicating with those of their friends on the subject, who are known to be friendly. He particularly requests those inclined to patronize the *Second Volume*, to signify their intentions as early as possible. It is important he should know his probable reliance for support, a reasonable time before the close of the first Volume. Persons unacquainted with the Paper can be accommodated with back numbers, for examination, on application at the Office 85 1-2 Bowery.

TERMS.—The Messenger will be published every Saturday, on a royal sheet, quarto form, close print, at *Two Dollars* per annum, in advance, or *Two Dollars and Fifty Cents* if not paid within six months from time of subscribing. Letters to be addressed, post paid, "P. Price, 85 1-2 Bowery, New-York."

P. PRICE, PUBLISHER.

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T. WHITTEMORE.

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